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type of the reclining river-god is not older than the third century B. C., and in all probability was created by Eutychides, the scholar of Lysippos, and was first used in his much praised statue of the river Eurotas.—J. BÖHLAU, in *Woch. f. klass. Philol.*, 1890, No. 4.

A. WINKLER. *Die Darstellungen der Unterwelt auf unteritalischen Vasen.* 8vo, pp. 92, one plate. Breslau, 1888.

This is, in reality, a much extended commentary on plates 1–6 of series *E* of the *Wiener Vorlegeblätter*. In scenes from the nether-world the principal persons represented are such heroes as afterward returned to the light—Orpheus, Herakles, Theseus. Erinnys in company with Herakles he considers to be rather Hekate, and in proof of this cites some unsatisfactory differences in the manner of wearing the hair. A figure he calls Protesilaos is rather, with Winnefeld, to be identified with Triptolemos. In some directions the essay of Winkler is also lacking in completeness.—J. BÖHLAU, in *Woch. f. klass. Philol.*, 1890, No. 9.

#### CHRISTIAN ARCHÆOLOGY.

GIO. BATT. DE ROSSI. *La Capsella Argentea Africana offerta al Sommo Pontefice Leone XIII, etc.* Folio, pp. 33, pl. 3. Roma, 1889; Cuggiani.

In 1884, the remains of a Christian basilica were unearthed, 8 kilometres from *Ain-Beida*, on the new road to Tebessa in Tunisia. The building was a small quadrangular structure with three naves, and its ruins were so complete that it was proposed to rebuild the church. The monogram of Christ, the peacocks, vine, foliage, and other characteristic signs indicate the close of the fifth or the early-sixth century as the date. Among its rude reliefs, that representing a centaur is interesting as being the earliest-known example in Christian art of this figure borrowed from classic art. Fragments of a monumental inscription, partly restored, indicate that the saints especially venerated in this church were Paul, Peter, Laurentius, Hippolytus, and others whose names cannot be determined. The author decides that this Paul and Peter must not be considered to be the apostles, but some unknown saints of the name, because Paul is named first. The connection with Laurentius and Hippolytus, among the greatest of Roman martyrs, and their position at the beginning of the inscription would appear to militate against this somewhat forced conclusion. In the glass portraits of the apostles found in the catacombs, S. Peter is given the place of honor on the right in the majority of cases, but in many cases this is reserved for S. Paul: as well try to prove that whenever Paul has the place of honor the heads are not those of the apostles. Some other reason would seem necessary.